THE ORTHODOX WORD

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Letters

ORTHODOX REVIVAL IN SERBIA

Both the Yugoslav press and the Orthodox Press Service (SOP) in Paris report a number of trials of Orthodox priests in Bosnia. Father Jovic and Father Janjic and three laymen were sentenced at the end of last year to terms of imprisonment varying from four to six years. It was alleged, among other things, that Fr. Janjic had sung nationalist songs at the christening of one of his children. Recently, according to the SOP, there have been further arrests of both priests and laymen after the consecration of a new church at Tutnjevac, and the confiscation of money given by those who attended. Bishop Vasilije has protested to the local authorities and visited Belgrade to report to the Patriarch and the Synod.

Judging by the speeches of the communist leaders at the celebrations earlier this summer of the 40th anniversary of the revolution, the real target of the attack is the revival of the movement of church revewal, *bogomoljski pokret*, led before the war by the Bishop of Zica, Nikolaj Velimirovic. Velimirovic, who spent the war years in German prisons and concentration camps, was a strong Serbian nationalist; after the war he went to the United States where he worked actively against the new communist government. He is now described as a "traitor to the people." According to the Yugoslav press, some of those arrested had been reading aloud an article of his, written before the war, which denigrated the Seventh Day Adventists, thus spreading religious intolerance.

FR. GLEB YAKUNIN
(A Letter to Keston College)

I appeal to you and, through you, to all Western Christians who care about the persecution of believers in our country. It was already here, in the Urals political concentration camp No. 37, that I learned the long awaited and joyous tidings that the Russian Orthodox Church in Exile will canonize the new martyrs and confessors of Russia in 1982.

I believe that this great milestone in the life of the Russian Church will bring about a profound change in the future history of Russia and the world.

I believe that the new martyrs and confessors will, upon their canonization, be invested with a divine charisma which will bring down the new Tower of Babel and lead the Church out of the Egyptian bondage. Undoubtedly, it was this event (the canonization) that the venerable St. Seraphim of Sarov

(Continued on inside back cover)

From this day, from this hour,
from this minute, let us strive
to love God above all,
and fulfill His holy will.

THE ORTHODOX WORD

For the Mission of True Orthodox Christianity

Established with the blessing of His Eminence the late *John (Maximovitch)*, Archbishop of Western America and San Francisco, Russian Orthodox Church Outside of Russia.

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COVER: Portrait of Bishop Onouphry, 1924.

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Bishop Onouphry

A SAINT OF KOLYMA AND MAGADAN

Commemorated June 12 (1938)

The Lord appeared unto me,
saying, Yea, I have loved
thee with an everlasting love.
Jeremiah 31:3

Without Me ye can do nothing.
John 15:5

With God all things are possible.
Matt. 19:26

I. A TRUE SON OF HOLY RUSSIA

WHILE THE SOVIET authorities were fanatically seeking to uproot Christianity and to install in its place an unrealistic, utopian dream of earthly bliss—an idea condemned by the Church Fathers centuries ago as the dangerous heresy of chiliasm (or millenarianism)—God raised up men who were able to bring into reality the happiness which the Communists only promise. Now that over 60 years have passed since the mythical aims of Communism were put to the test with such destructive and negative results, it has become clear enough for anyone with common sense to see that it was a mistake, a deceptive temptation from the devil, a satanic *prelest*. In fact, if there ever was a doubt about the existence of evil upon earth, the Soviet experiment with Communism has *scientifically* proved that evil does indeed exist, not as a theory, but as a living reality. True bliss, on the other hand—the state of deep happiness and quiet contentment in man's heart, as well as in his society and its laws and government—is it not also a reality? The deep, all-

encompassing joy that rests within a man's bosom, producing goodness in every aspect of his activity—is Christ! The saints of God have found the source of this happiness. Having their feet well-planted on the ground, not giving themselves over to impatient flights of fancy, they realistically possess true happiness. It is to be found in the unbroken chain of sanctity that stems from Christ Himself and has been passed down from His disciples to us today.

Just prior to the outbreak of the Revolution, Russia produced a whole "cloud of witnesses," who sought not only their own personal happiness and that of others in the saving enclosure of the holy Orthodox Church, but labored hard to transfigure secular society by means of the principles of life in Christ. One such benefactor of society was Bishop Onouphry, who, in giving his life to Christ, gained true happiness while still in this world, and shared this with his brethren. The people who knew him and recorded for posterity some precious crumbs of information about him, all bear witness to the profound spiritual joy they experienced in contact with him—who was with Christ—and patiently await that longed for moment when the gates of Heaven will open and they shall again behold their beloved Archpastor.

At the turn of the century, Russia abounded with holy monasteries. Almost every month a new monastic community would spring up, some of them quite abundant in true zealous ascetics. A number of high-quality religious magazines began to come off the press ("Strannik," "Soul-Profiting Reading," "Christian Reading," "Soul-Profiting Converse," "The Russian Pilgrim," "The Russian Monk," "The Rudder," etc.). Pilgrimages to holy shrines and remote monasteries and sketes were very popular. In a word, the spread of the monastic ideal was enthusiastically supported by society which gave to it its best sons and daughters as offerings to God. And these "sacrifices" eagerly embraced their chosen path and soon produced an abundant harvest of God-pleasing virtues for the whole of Holy Russia.

The literature dealing with the righteous men and women of that time shows the intimate union which existed between men and their loving God, Jesus Christ. Many accounts from the lives of these God pleasers were widely published and inspired God-fearing youth with a realistic and accessible ideal towards which to strive. One youth who embraced this ideal early in life, was the future saint-ascetic, Hieromartyr Onouphry.

II. THE YOUNG BISHOP

BISHOP ONOUPHRY WAS born some ten years before the turn of the century. He was the son of Maxim Gagaliuk and was given the name of Anthony at baptism. Evidently God called him to the monastic path relatively early, judging from the fact that he became bishop soon after completing the St. Petersburg Theological Academy. We do not know which monastery he first entered, but from the recollections of Bishop Nektary (of Seattle) we can surmise it was somewhere in the south of Russia. Once, on a visit to a parishioner, he was offered some grapes. Declining the offer, he told about an incident in his early years in the monastery which illustrates his ascetic zeal. The monastery was situated in a vineyard, and in order to go from church to his cell, he had to pass through the rows of vines. One Sunday (or feastday) in summer, having received Holy Communion at Liturgy, the young Onouphry was returning from church to his cell with a very holy feeling from the reception of the Divine Mysteries. The abundance of ripe and fragrant grapes attracted his attention. He stopped. There was peace and sunshine around, and a quiet peace filled his heart. "How glorious is everything created by God," he thought. He decided to break off a cluster of grapes and eat it. But since it was still mid-summer, it was not easy to break off the branch. Having tried unsuccessfully to break it with his hands, he stooped down to bite it off with his teeth. At this moment the thought flashed through his mind: he, who had just partaken of the Heavenly Food of the Precious Body and Blood of the Son of God Who created the world and everything in it, was lowering his dignity and, like a dumb beast, biting with his mouth. As a reminder of this, he resolved never to touch grapes again in his life. This he fulfilled, thus imitating St. Sabbas the Sanctified who never ate apples after having eaten a stolen fruit in his childhood.

In 1923, he was consecrated bishop and sent to the town of Krivoy Rog in the Cherson region. While still an archimandrite he used to visit it, and now he became its first bishop.

He is first remembered as young, fair, with long blond hair, ascetic looking, not very tall, but stately and reserved. His mother later recounted that his "usual food was a prosphora, some potatoes without salt and a piece of bread," and that he spent his nights in prayer. His face was emaciated, pale,

BISHOP ONOUPHRY IN 1924

BISHOP ONOUPHRY IN THE 1930'S

with refined features, as if carved out of ivory or fragrant wax; truly, it was the face of a saint.

His talks were impressive, especially those given when he served the Divine Liturgy. He seemed so down to earth, so accessible, so close to the people, as if he were some close relative, yet he was always a little distant, removed from the prosaic part of life—a man not of this world. At the same time he was full of life, as if he knew the secret of deep, elemental happiness, and he was exceptionally strong emotionally. People immediately sensed his spiritual strength, were drawn by his warmth, and followed him into that other-worldly reality where he led them by means of the church services where God is close and present in the Holy Mysteries; the inspiring stories of righteous God pleasers who, thanks to their nearness to God, performed wondrous deeds in His name; and his flaming sermons that fortified the faithful with burning zeal to follow Christ to Golgotha. His own faith, so clearly manifest in his words and deeds, acted like a spark igniting the faithful. But soon it seemed as if the time had come when all the holiness acquired by Holy Russia was put to the test in view of the rising lawlessness and the frenzy of the God-fighters.

Bishop Onouphry's cathedral was the Church of St. Nicholas, which later, in 1930, was destroyed just as the Ascension Church had been in 1928. The Protection Church remained standing, but it was turned into a granary. The relatively short period of Vladika Onouphry's bishopric in Krivoy Rog was a veritable triumph of Orthodoxy. People of all ages filled the church to capacity whenever he served. They would come from the neighboring villages and would stand through the long services. Many young people forgot all their various amusements, such as movies and dances, and under his influence continued to be close to the Church despite the godless propaganda of the Komsomol (Young Communist League).

In the summer of 1924 Bishop Onouphry was arrested. When the news arrived about his departure, the believing townspeople rushed to the railroad tracks. The train slowly left the station. Vladika Onouphry stood at the window grating and blessed the people. What occurred next is impossible to describe: in great sorrow people fell down on their knees in reverence before their beloved Archpastor. Everyone's tears and loud cries created one large sob which hung over his orphaned flock until finally the train disappeared from sight.

The next year Bishop Onouphry was assigned to Elizabethgrad, head of the Odessa diocese. In 1927 he was arrested again and exiled to Krasnoyarsk. Then he served in the cathedral of Kursk. He was a zealous accuser of renovationism in the Odessa region. It should be noted that the beautiful Odessa Cathedral, which eventually was blown up, was being closed by the Communists at approximately this time. After the usual degrading process of taking down crosses, etc., the doors were boarded up and for a long time it remained in this state. One university student, who lived near-by, chanced to notice that on several occasions in the dead of night a light would flicker inside. She made an investigation and discovered that satanists performed therein their abominable "black mass." Her further bold investigations proved to her that the Soviet Communists, while openly propagating the lies of atheism, in actuality are anti-theisticand practicing satanists (as was made public after the coming of the Germans). This is evident also in their hatred of churches, icons, crosses, clerical and monastic garb—all that reminds them of the God they hate. (See "Orthodox Path," 1960, p. 89, in Russian.)

III. FIGHTER AGAINST RENOVATIONISM

The mother of Bishop Nektary (of Seattle) was a spiritual daughter of the Optina Elder Nectarius, with whose blessing she was later tonsured a nun. Although the anti-Christian forces were already operating powerfully during the 1920's, it was still possible, although with great difficulty, to have contact with the Optina saints. She was in constant contact with them while living in Kharkov at that time. Her son Oleg (the future Bishop Nektary), who was then an altar boy, recalls the following:

"Bishop Onouphry arrived in Kharkov in 1924 at the height of the battle between the Orthodox people and the Living Church, and instantly proved to be a true pillar of Orthodoxy. One's first impression of him was of a man not of this world. He was tall, very thin and pale, as if he had tuberculosis. He was a great ascetic; this could be seen in his every gesture as well as in his deep concentration, self-control, and constant prayer. When he would enter the altar, his presence alone would evoke a profound silence even among the noisiest acolytes. It was as though a saint had entered. During the Divine services, nothing else mattered for him but prayer. Many times I had the opportunity of helping him in the altar. He served with exceeding reverence. Truly, he stood before God while he celebrated the Liturgy, entirely engrossed

in prayer. During services he demanded absolute silence from the people. Once, while he was standing on the cathedra during the Divine Liturgy, the church being full of people, a mad woman loudly yelled out several times, "Vladika Onouphry," which echoed throughout the church. People immediately started to push her out of the church while she continued crying slowly, "V-l-a-d-i-k-a O-n-o-u-p-h-r-y." He had such self-control that he did not even blink his eyes, and continued standing as if at attention before God Himself. He served as if he were in another world; often it seemed to us as though he were present only in body.

"He stayed no more than two or three years in Kharkov, and during that time everyone came to love and respect him very much. My mother was under the spiritual guidance of Optina Elder Nectarius. But since Optina was very far from Kharkov, and the times were so bad, there arose many questions which she was unable to ask Elder Nectarius. She turned to Bishop Onouphry and thus he began to visit our home quite often. He likewise had great respect and veneration for the holy Starets Nectarius of Optina and had many answers to his questions brought from the elder by my mother on her visits there. Unfortunately, I was too young to understand and remember it all.

"Not far from Kharkov there used to be the St. Nicholas Convent; it was closed by the communists, and all the nuns had to leave. The abbess rented several houses in Kharkov where the nuns lived and kept their old rule of monastic life. Bishop Onouphry also resided there. He attended trapeza, conducted talks, and in general, his presence was very uplifting in those terrible times of persecution.

"The Soviets used the Living Church as one of their weapons, and in the whole of southern Russia only two small churches remained true Orthodox; the rest were either destroyed, closed, given over to sacrilege, or turned over to the Living Church. Thus, the small church on the outskirts of Kharkov was not only packed with Orthodox worshippers, but at one time had as many as 24 priests and 12 bishops regularly celebrating. Of course, these clergymen were from closed churches or were being transferred from one place to another. They were thus homeless, and the Bishop of Kharkov, Constantine, gave them lodging. Bishop Onouphry's see was actually in Elizabethgrad and his residence in Kharkov was only temporary.

"The following incident shows Bishop Onouphry as a loving pastor and a strict observer of pure Orthodoxy. Once there came to him a priest from some distant church ; repenting that he had concelebrated with the clergy of

the Living Church, he begged Bishop Onouphry to receive him back into the bosom of Orthodoxy. To this Bishop Onouphry answered that it was beyond his power and advised him to go to Moscow and see Patriarch Tikhon (which places this incident before the Patriarch's death on March 25, 1925); but meanwhile he called the abbess and ordered her to receive the poor hungry priest with maximum love, invite him to trapeza, keep him warm, and provide him with everything necessary for the journey to Moscow. But he himself would not be present at trapeza so as not to concelebrate with a clergyman of the Living Church in any way."

A spiritual daughter of Bishop Onouphry, who preserved for us one of his portraits (see p. XX) and a beautiful poem dedicated to him, recalls him in the following way:

In the years when Bishop Onouphry was in Kharkov, he attended a certain anti-religious meeting in the opera theater on Rymarsk Street. Bishop Onouphry, answering one atheist orator, asked him: "Christ was sold for 30 pieces of silver; for how many have you sold Him?" This question provoked such a clamor that the meeting was broken up and the people were told to leave. The question of the real reason for atheism was settled!

When Bishop Onouphry was incarcerated in Kharkov prison, the Soviet authorities paid one drunken criminal to kill him. The criminal broke through the wall of the jail and, with an axe in his hand, he confronted the bishop. "What do you want?" the bishop asked. "To kill you." "What have I done to you? Well, go ahead and kill me." But the very sight of the Saint so touched the conscience of the hardened criminal, that he was moved to tears. The criminal threw down his axe and remained sitting at the feet of the bishop weeping as the bishop told him about Christ. This is the picture which met the eyes of the jailors when they came in. And so, the criminal was locked into the same cell as the bishop.

CHILDREN MARTYRS OF KHARKOV

While Bishop Onouphry was in Kharkov, there was a fire in the new Baturin grammer school on Maskaloff Street. The mother of three children who attended that school related the following:

On the eve of the Annunciation, March 25, the atheist administration deliberately presented an evening of anti-religious movies with refreshments. All the school children were invited, as well as all preschool children. During

the showing of the film, which was directed against the Mother of God, a cry was heard: "Fire! Children, run for your lives!" The whole projection booth was in flames. A frightful panic arose; there was no one in control. The wooden staircase was already in flames, and in terror and desperation, the children began to jump out of the windows from the fourth floor. On the street under the windows a heap of children's bodies began to grow. The first ones were all dead, but the woman's children remained alive because they fell on top of the other children. The narrow Baturinsk alley was heaped with corpses and the panic-stricken crowd of citizens prevented the firefighters from rendering assistance. This particular mother, when she ran to the school, saw her eldest daughter Vera holding a sheet together with other children, upon which the children escaping from above were jumping down. The terrified mother anxiously looked for her two younger children in the tumult of people and bodies, and soon she found the shoes of her youngest daughter Lucy. Pulling her out all bloody and covered with soot, she saw that she was alive, as was her oldest son Victor. God had saved them. In two days the common funeral of the victims of the fire took place without, of course, the participation of any clergy. Along the entire length of Maskaloff Street, the doors of almost every apartment house were open, and when the funeral procession began to move, two, three or four little coffins would come out of each door and join the procession. It was said that many parents who had lost their children in this fire suffered mental breakdowns. In view of the rumors in Kharkov concerning the causes of this catastrophe, the head of the NKVD published an article in which he warned that for the spread of "false rumors" the propagators would be prosecuted. The total number of children who perished in this fire was never officially publicized. These innocent sufferers were victims of the communist plague and their blood, like that of Abel and of the infants of Bethlehem, cries out to heaven.

IV. THE CLAIRVOYANT PASTOR

On October 12, 1926, Bishop Onouphry was arrested again. This time he was exiled to Old Oskol where, although under surveillance, he had relative freedom. His fame as a holy man was recorded for us by a woman now living in New Jersey, Maria Mostiko.

Old Oskol is an old country town, located on top of a small hill, which previously had been noted for its beautiful churches. These churches were all destroyed by the Bolsheviks. Nothing had been built in their place, and in

some places there were the ruins of old walls which threatened to fall down upon the unwary people walking past. The town was surrounded by small neighborhoods and hamlets, and a majority of their churches were closed or used as granaries.

Originally, the authorities exiled Bishop Onouphry to Old Oskol, an insignificant provincial town, in order to limit his influence among the people. Before this time he had been under arrest and lived in exile.

"At the end of the 1920's, I lived with my parents near the town of Old Oskol in the Kursk province. We often used to go to that town to visit my older sister who was studying there until 1929. Next to the house where my sister lived, I had a girlfriend. During one of our visits, my friend, having found out that we had arrived, immediately ran to my sister's and began to beg me to go with her to the St. Nicholas Church, saying that today a holy hierarch, Bishop Onouphry, was serving. We came to church and I was instantly struck by the Bishop's appearance—he was thin, tall, with a pale, almost transparent face, and he looked very much as Christ is portrayed on icons. He served peacefully, withut hurrying. The church was filled with people, who prayed with great concentration. But what struck me most of all was this: when, after the end of the Liturgy, I came up together with others to the bishop to get his blessing, he called me by my name, having never before seen me.

"The next day I was the witness of a great miracle: when the bishop raised the chalice during the consecration of the Holy Gifts, suddenly a child yelled loudly. It turned out that this child, in the arms of his mother who stood opposite the altar, saw through the holy doors that the bishop was all aflame, and this is when he cried out, pressing himself against his mother: "Mama, look! The priest will get burned—he's all on fire!" The child could not quiet down for a long time, repeating the same words in spite of his mother's continual assurances that there was no fire. Everybody in the church heard the child's screams, but they did not see the flames. When, after the end of the Liturgy, the mother approached the bishop to receive his blessing, she told the bishop what had happened, but the bishop, in his humility, said that it had only been the child's imagination.

"Sometime later, at the end of the 30's, one pious woman, who unfailingly attended church daily, told me and my mother-in-law about a miraculous healing she had received through the intercession of Bishop Onouphry. This woman had suffered from a rash which not only caused her pain and itching all over her body, but also forced her to live absolutely isolated because it was extremely contagious. Two nuns who had visited her

had also broken out with this rash. No medical treatment brought her any relief. In such a condition she would not allow herself to visit Bishop Onouphry, fearing to infect Vladika; but upon hearing about the healings that took place through his prayers, she finally had the courage to write him a letter—as to a saint. One day she knelt before an icon of the Holy Trinity that was in the corner over her bed, and for a long time with tears she prayed to God, calling also upon the bishop as a man who was pleasing to God, to grant her healing. Having become tired from kneeling at prayer, she leaned on the bed and fell asleep. In a light dream she saw that the bishop was next to her and together with her was praying before the holy icon; then he took the icon from the wall, blessed her three times, hung the icon back in its place, and disappeared. Here she woke up. She saw that the icon and everything else remained as it was before, but she instantly felt that she was completely healed from her sickness; there was no itching, the scabs had disappeared, and she was absolutely healthy. Simultaneously, the two nun-sisters who had caught the infection also received healing. She washed herself and instantly ran to the bishop to thank him for the miraculous healing. After this miracle she would visit the temple of God every day and never missed a service."

Here are several more cases testifying to the clairvoyance of Bishop Onouphry.

1) One young girl who often went to church, and who loved very much the church services which Bishop Onouphry conducted, had a fiance who lived far away. Periodically he would live in Old Oskol; perhaps he was a student who received special training there. He had met this girl, they had fallen in love, and the young man had promised to return and marry her. The bishop praised this young fiance and told the girl that in order for him to return and for them to be happy in their family life, it was necessary for her to continue going to church, to read at home every day the Holy Gospel, and to receive Holy Communion every Sunday faithfully. Three days before the appointed time of the arrival of the fiance, the girl became sick; the bishop gave her Holy Communion—and she quietly passed away. The mother of the girl wept and kept accusing the bishop that he had not warned them of the approaching tragedy, but the bishop answered that if he would have said to the young, blossoming, healthy girl that she would die soon, she would have fallen into despondency and would have been deprived of the Heavenly Kingdom. Since she spent that time attending church, confessing and receiving Holy

Communion, she became betrothed to the Heavenly Bridegroom Himself, who took her to Himself.

2) In the church in the village of Yamsky, there served an old priest, Father John, who was burdened by the repression of the Church—with the closing of the churches and the arrest of clergy. In order to console him, Vladika told him that he would serve in this church until his death. Batiushka believed the words of the clairvoyant bishop, and all the parishioners were overjoyed about this. However, soon Father John was arrested together with other priests; some of them were shot, and the others, together with Father John, were put on a train and sent into exile. The old priest was absolutely exhausted with the journey, and according to the unutterable mercy of God, the administration considered that he was a hopeless case and threw him out of the train, saying, "Let him die there; why should we transport a dead corpse?" Some peasants from a neighboring village happened to be passing by,and recognizing in him a priest because of his appearance, and discovering that he was still alive, they took care of him, saying that the Lord had sent them His angel. Father John recovered, returned to his small village of Yamsky and continued to serve in his church until the coming of the German Army. When news came that Fr. John had died in Yamsky, people who had been skeptical when Father John was arrested and exiled now became convinced of the genuine clairvoyance of Bishop Onouphry.

3) When I lived in Old Oskol during the time of the Second World War, I often used to visit a woman who had a cow and used to sell us milk. Once when I came to her as usual for milk, I heard the moans of her sick brother, whose legs had turned black up to the knees and caused him excruciating pain. I was shocked to hear this woman yelling and cursing her suffering brother. This brother previously had had his own apartment, but he had lost it and they would not accept him into the hospital because the hospitals were filled with wounded people. I began to reason with her, reminding her that it wasn't Christian to treat her sick brother in this way. But she continued to mistreat him and threatened to throw him out into the street like a dog, since he was worthy of even worse sufferings. Explaining this seemingly cruel attitude, she told me the following frightful story about her brother. He was a communist and worked as an executioner for the NKVD. He was well paid and enjoyed a wonderful apartment. His work consisted of shooting priests and other condemned people. He even boasted that he received an extra 50 rubles for each neck. (The Soviets had the custom of forcing condemned men to turn their backs to the executioner who would shoot them in the back of the

neck.) This brother was hoping to kill Bishop Onouphry for which he expected to receive 100 rubles, but the Bishop had prophesied: "He will not see my death—I will die in exile—but he will be frightfully punished for his evil deeds." And thus were his words fulfilled.

4) I often saw a priest who had left the priestly rank and had become an atheist in order to please the Bolsheviks. He even used to blaspheme God and slandered Bishop Onouphry. Vladika prophesied that he would undergo a horrible death if he did not repent. And what do you think happened? He fell down a flight of stairs from the second floor. For his atheistic propaganda he was paid a good pension. Soon after this accident, he fell from the same staircase a second time and was killed, leaving behind a wife and three small children.

5) Once Vladika was traveling at a very slow pace because of a crowd that thronged around the carriage. One atheist student, having heard much about the bishop, desired to come close to the carriage to take a look at him. He was very surprised to see that the bishop, having noticed him in the midst of the crowd, beckoned to him lovingly and bestowed upon him God's blessing. Later this student came to believe in God, and desired to take upon himself the priestly rank. He was then arrested, exiled, and shot, as his friends informed his parents upon their return from exile.

6) In the Streletsky neighborhood in the town of Old Oskol, there was a church in honor of the miracle-working icon of the Kazan Mother of God which the Bolsheviks were planning to use as a granary. The parishioners fervently prayed and asked the prayers of Bishop Onouphry that their church might be saved from defilement. They hid their local miracle-working icon and with fear awaited what would befall them next. The bishop prayed and told the parishioners that they should not lament for the church would not be used as a granary. And truly, when the Soviet chiefs came to inspect the church, they lifted part of the floor boards and it appeared to them that under the floor there were millions of worms, while at the same time the parishioners who were present there saw absolutely no worms. The Soviet officials issued a report on the unsuitable condition of the church for use as a granary—and in this manner the church was preserved, although it was closed. The church remained closed and unused until the coming of the Germans, after which it was immediately opened and Church services were conducted there once again.

Equally remarkable is the next miracle, which was reported by witnesses. The bosses were amazed by the enormous number of people who attended the services of Vladika Onouphry in Old Oskol, and they decided to summon him to their office in order to forbid him to conduct missionary activity on such a large scale. When Bishop Onouphry entered their office, he was startled to see how these Soviet bosses, as if moved by an electric current, leapt up from their seats, dropping their hats. As the bishop left, they reproached one another, asking why each of them had leapt up and removed their hats. They agreed among themselves that upon his next visit they would sit quietly with their hats on. However, nothing came of it: when Bishop Onouphry was again ordered to report to their office, the same thing occurred. The bishop, being clairvoyant, told them that they should pick their hats up off the floor and remain seated. They replied nervously, "No, sir, we can stand a little and you may sit down, rest for awhile, and then go home; when we need you again we will call for you."

Vladika Onouphry arrived in Old Oskol with his elderly mother. There Vladika came under observation by the NKVD and was forbidden to visit the homes of his parishioners, even the sick, which caused him great sorrow. Having become convinced that it was impossible to hide a light under a bushel even in a rural area of the province, and that the people came from far away to see the beloved archpastor, the godless authority again arrested Vladika and exiled him. His mother died soon after his exile from Old Oskol.

The loving parishioners began to send him parcels at the prisons, as earlier they had brought them to his apartment. Vladika would distribute everything to the needy and exiles who were together with him in the concentration camp. The prisoners loved Vladika very much and always tried to fulfill for him the most difficult work. The bishop was exiled altogether twelve times.

Finally, the parcels which were sent to him began to be returned by the postal system, by which one could surmise that the Bishop was no longer among the living on earth, and that he was now in the heavenly abode together with the rest of Russia's New Martyrs who had suffered from the God-fighting communists.

V. THE ROAD TO KOLYMA

And so, on November 9, 1929, Bishop Onouphry was arrested again and it was reported that he was sent to the Urals. During the years of the barbaric Soviet "collectivization" and the exile of the best wheat-growers of all Russia into the concentration camps, the clergy was also systematically liquidated. The Metropolitan of Odessa, Anatole (Grisiuk), who always commemorated Metropolitan Peter as head of the Church, was arrested at this time; his sister, wife of the future Metropolitan Alexis of Vilna (also killed by Soviet spies), died from shock at the moment of his arrest. There followed the arrests of his vicar-bishops: Parthenius (Brianskikh) and Onouphry, who was evidently free for a short time. By the end of 1934 and up to the Second World War, the south of Odessa and Cherson had no pastors or churches whatsoever in spite of the infamous Sergianist betrayal. Bishop Onouphry was sent to the infamous eastern Siberian concentration camp system known as the Baikal-Amur Magistral.

It took over nine months to get to the city of Chita in central Siberia. The prisoners were shipped in freight cars like cattle under heavily armed escort. At every stop a thorough search was conducted on the roofs and under the cars for would-be escapees. Prisoners who died during this part of the journey were thrown down from bridges into a river or tossed off the train into the forest. In Chita all the prisoners were thoroughly searched, checked against the lists several times a day, frisked all over the body and forced to go to the camp baths where their hair was cut and shaved; clergy were no exception: one guard would hold the arms behind the back, a second would hold the head, and the third would shave the hair.

On the third day all prisoners were lined up and forced to march to the harbor, where they were placed on a barge and shipped at first along the River Shilka and then the Amur River to Blagoveshchensk. There they stopped overnight and the next day again the same roll call, the search, the sanitary inspection and the determining of each man's classification. Of course, as always, the commission found everybody quite fit for work. The same day they were forced to march on the outskirts of the city to another camp in long lines of over a thousand men, the "labor army" as the Soviet bosses used to call their victims. While walking past Bugunda River, they saw on a highly elevated picturesque location, surrounded by forest, the former Holy Dormition Monastery (founded in 1905); on the top of the church, instead of a cross, hung

a red flag with the cabbalistic emblems of hammer and sickle. This camp already several thousand prisoners. The new prisoners were moved into barracks made out of boards full of holes; they were surrounded by the usual barbed wire fences and watch towers with machine guns. In the morning, after some watery lentil "soup", they were marched past the watch towers to their work area to dig the ground. Some work brigades were issued shovels, others were given picks or carts to haul dirt. Some prisoners were there for years, dragging dirt a mile-long distance, back and forth.

In this ant heap-like camp there were already several bishops, some over sixty years old. Besides Bishop Onouphry, there were Bishops Anthony (Romanovsky), Joseph (Orekhov), and Barsonouphius (Luzin). None of these concealed their clerical rank; they gave advice to the other prisoners and helped them in any way possible. Here, working days and sometimes also nights, the hierarchs recalled the words of Christ uttered to St. Peter: *Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not* (John 21:18)

Any kind of church service was, of course, strictly forbidden, but we have records of how it was done nevertheless, in the tradition of the catacombs: funerals were served, people baptized, priests ordained, even bishops consecrated (this was possible when several bishops were together). As a rule, all prisoners were constantly shifted from one camp to another, so the hierarchs had to perform the ordinations quickly before they were sent further north into the dreaded land of Kolyma and the "Arctic Death Camps".[1]

Kolyma is a mountainous region along the Kolyma River, its tributaries extending from the Arctic Ocean south to the Okhotsk Sea at Magadan. This area became important in the early 30's as a prospective site for large scale gold production, but it has been known since the middle 30's throughout the world as the location of a large labor camp system where indescribable atrocities were committed by the Soviet state. Magadan, the main port serving this area, is the site of a large transit prison camp and is often used to refer to the whole northeastern corner of Siberia with its vast number of death camps dotting the mountainous interior. In these death camps "enemies of the people" labored like dumb beasts in sub-zero conditions, perishing from cold, hunger, and fatigue—usually a short time

[1] See a new book by that name on the subject by Robert Conquest.

after their arrival on account of the lack of adequate food, clothing and shelter. Although the original purpose of these camps was the production of gold using expendable prison laborers, within a few years they became sites for the extermination of millions of people whose only "crime" was that they held ideas contrary to the atheist regime. After being carted like cattle across Siberia and shipped several thousand at a time from Vladivostok to Magadan or to ports on the Arctic Sea, the prisoners were sent to various places in the interior where they were forced to work just a short time before being put to death. The only ones who ever had a chance of survival were common criminals who were sometimes strong enought to endure the harsh conditions. When they became physically useless, the "counter-revolutionaries" were simply exterminated—hundreds each day. From the late 30's to the late 50's Kolyma was probably the most ruthless concentration camp in the entire world, comparable to the Temnikoff and Solovki camps of the 20's and the Baltic-White Sea Canal camps of the 30's; in each of these millions perished annually as a result of a lifestyle designed to undermine the very existence of the human spirit. Kolyma is the epitome of Soviet achievement, the fruit of chiliasm, a foretaste of the Kingdom of Antichrist on earth.

VI. A LAMB LED TO THE SLAUGHTER

To reach Kolyma, the prisoners were packed onto the boat "Sakhalin" and shipped down the Amur River to Nikolaevsk. From there on American-made ships (bought from the United State in exchange for the gold of the Kolyma slave-labor), the prisoners crossed the Okhotsk Sea to the land of Magadan. Having landed in Okhotsk, the slave-prisoners were driven on foot for miles under heavily armed escort through the dense taiga to the shores of the Kolyma River. In the forest during the day, and especially at night, clouds of vicious stinging mosquitos would transform the unprotected, exhausted and totally wasted human beings into bloodstained, disfigured, barely moving shadows in rags. Everyone forced ot his last strength so as not to collapse, otherwise the guards would "pin him down," that is, they would drag the unfortunate one into the bushes and "pin" into his stomach a sharp stake, so that he would not escape. It was well known that a guard was not responsible for the murder of a prisoner, but for an escaped one he risked his own head.

To confirm such inhuman actions, let us recall what the Solovki and Baltic-White Sea Canal prisoners recorded. During the time when the executioners Dzerzinski and Bahrman were in charge of Solovki, there was exiled a priest by the name of Uspensky and his son. The son soon got a job as a

guard. He would escort groups of prisoners from one camp to another; apparently his cruelty earned for him the trust of the NKVD. One winter, during a blizzard, he had to escort a group of prisoners among whom was his own father. Already old an sick, the father could not walk straight through the deep snow; he would often stumble and fall and apparently slowed the procession. Then the depraved son ordered his father to step aside into the bushes, and there he shot him. The shots echoed through the forest and the Solovki blizzard, to the singing of the north winds, buried in snow-white vestments the new hieromartyr, The next spring the body of the archpriest with a bullet in the back of his neck, was discovered—incorrupt, the holy relics of a saint. But the son Uspensky, having performed such an abomination, was rewarded by the NKVD bosses by a promotion and enjoyed a temporary confidence in their midst. For the next several years he was the chief in the Bear Hill camp and all concentration camps beyond the Onega Lake, until he was shot in the Ezhov Purge. During his time another cruel villain was his assistant in the Povenetsky region of the White Sea Canal, a former Old Believer, Ikonnikov.

The survivors of the grim expedition finally reached the river. On the shore there were several ghostly barracks and a dilapidated dock for the steamers. Here all the prisoners were loaded onto a barge and a relatively small steamer, the "Cuckoo Bird," pulled out and travelled down the river along its golden shores and through virgin forests, bringing a new crop of slaves to the gold mines where already tens of thousands of them, condemned to an early death, were swarming like ants, knowing neither winter days nor summer nights, extracting with their very life's breath golden bull for the godless Soviet idolatry.

The Kolyma concentration camp of the Magadan territory was the same kind of establishment as all Soviet camps: the barbed wire fences, the towers with the ever vigilant guards, the evening roll calls, the meager food and inhuman work conditions... The only difference was that from Kolyma there was no place to run, and no one would sacrifice himself to the wild animals. Days of rest were often turned into work days in honor of some Soviet achievement or one of the many tyrants like Lenin or Stalin. In the beginning of September, the navigation usually stopped, and the shipments of new slave-laborers postponed until spring. The people who perished during winter would be replaced in summer with new "enemies of the people," and so it continued year after year. This was the atmosphere in which Bishop Onouphry was to finish his earthly sojourn.

One witness, Archbishop Athanasius (Sakharov) wrote: "Particularly unforgettable were the times of utmost despair, when we grieved for the Paradise lost—the possibility of conducting Divine services of God. Good Friday comes and we are in the forest, sinking in the mossy mire with the danger of falling into a so-called 'wolf-hole' covered with snow; whoever fell into them would be lost instantly. In such an atmosphere we would cnfess to each other, we would open to each other the most secret, the most sacred thoughts..."

Many believers, upon recognizine in their co-worker a priest or bishop, and knowing well that the future held no hope of ever getting back to life in the world, asked these seret bishops to tonsure them monks; in this way they accepted their lot as a monastic obedience. These secret monks filled the empty gaps in the ranks of the visible spiritual warriors, combatting by the purity of their redeeming sufferings and passion, the evil forces of the enemy of our salvation. We know some who were tonsured in this way and we know that their testimony is true. There they encountered genuine saints. Who can comprehend the sweet visions which were revealed to these innocent lambs of Christ as they were (and still are today) being led to the slaughter? Who can say what price is being paid today for the preservation of Orthodoxy in the midst of this evil generation? It is indeed through their prayers and their sacrifice that the world still stands.

Here the last trace of Bishop Onouphry's earthly existence was obliterated. His holiness undoubtedly led many to Paradise. In 1938 rumors reached his distant flock in the south of European Russia that he had been shot while attempting to escape, but this rumor was unfounded. Almost no one returned from Kolyma.

It is understandable why the communists found it necessary to torment and destroy such a good man: evil despises goodness and light, because it reflects God. Those who actually believe in communism as an idealistic philosophy, of course, cannot explain why, to bring happiness to men on earth, it was necessary to torture and destroy such an epitome of goodness and virtue as Bishop Onouphry. But we can understand this on the basis of the Orthodox patristic teaching on spiritual blindness: the communists cause such suffering because their conscience is impure and adulterated; they are in a state of deception and their lofty dreams of human betterment are only a mirage concealing the actually murderous intent of their system.

F.H.

Monk-Martyr Vincent of Optina

Father Vincent was born in Petersburg in a well-to-do clerk's family by the name of Nikolsky. He completed law school and became interested in philosophy—to such an extent that it gripped his thoughts and feelings. At that time he was far from Christ and His Church. Just then one of his brothers died unexpectedly. This had a profound effect upon his life. The first thing that came to mind was to commit suicide. He was studying Neitzsche who, in a sense, whispered this idea into his ear. The only thing holding him back was his love for his mother. He wanted to prepare her for this and, therefore, he secretly left home and hid on his family's estate, where during wintertime no one lived. His parents, however, found out where he was and sent an old relative, a nun, to him. As if accidentally, upon the table in the room where Father Vincent was hiding, she left a book by Bishop Theophan the Recluse—*What is Spiritual Life and How Does One Attain It*. Father Vincent read this book and with enthusiasm began to read the other writings of Bishop Theophan. Soon he became acquainted with the Archbishop of Tula and Belyov, Partheny (Levitski) whom Father Vincent remembered with special gratitude, considering him an ascetic and a truly humble monk. Vladika Partheny directed him to go to Optina Hermitage.

Father Vincent came to Optina when Archimandrite Xenophont was the abbot. His first monastic obediences were working in the kitchen and reading out loud the monastic rule to the already sick Archimandrite Xenophont. The guidance of his spiritual life was in the hands of Father Nektary who, after the repose of Elder Joseph, was selected to be the spiritual father of all the brethren and the monastery elder. Father Nektary was a doer of the Jesus Prayer. He was taught the Jesus Prayer by the great Elder Anatole (Zertsalov). The mental activity of the Jesus Prayer—when one acquires the habit of walking in the remembrance of the Name

of God—became the tone of the whole life of Father Vincent. This inward activity was the determining factor in his life. All external things were viewed from this all-encompassing, spiritually refined way of life. Nothing else in his life interested him. He had only one aim—to abide in the Name of the Lord. He was always filled with joy. He encountered no difficulty in the monastery obediences since the main task was the acquisition of spiritual sobriety. He worked in the bakery, the prosphora bakery, in the office and, much to his liking, he was often sent to get the mail. From the monastery to the post-office in Kozelsk it was almost four miles. These eight miles (there and back) were filled with great joy, for during this time he fulfilled his obedience to his elder concerning sobriety and prayer.

In this period of his life the Revolution occurred. The young monk did not wish to leave in those first difficult years of the Revolution when the monastery was being gradually torn apart. According to Father Vincent, his father, a dignitary, did not want him to enter the monastery. He was very disappointed that his son had thrown away the possibility of rising up in the secular world. But in the turbulent years of the Revolution, his father wrote him a letter:

"Father Vincent, (in such a way did he address his son) how you were right! Oh, how I wish I could change my already spent life. How I wish that from my youth I had accepted your way of life. I am dying and, looking towards my grave, I weep. 'An unworthy slave of Christ.'" This letter of a father to his son gave strength to Father Vincent at a time when the wave of the Revolution was destroying monasteries, and causing their inhabitants to seek some other shelter. Father Vincent did not seek anything. He was, as before, in obedience to his elder and conducted his own spiritual work. At this time, Optina Monastery was looking for places to send her monks. Elder Nektary sent Father Vincent to a parish priest, Father Adrian Rymarenko, so that under the protection of the parish church the life of the monk-ascetic might be preserved. This priest, who in America became Archbishop Andrew, later wrote concerning Fr. Vincent:

"The Lord enabled us to behold a candle burning before God....It is difficult to say what this monk spent his time doing. I can only say that now I weep, remembering the past. I know that I didn't always know how to cherish this refined and polished vessel of the grace of God....For the two years he stayed with us, he was not once of his own accord outside the gate of the church. Not once did he sit at the table at trapeza. He never conversed with anyone for the sake of his own interest. He never pushed upon anyone his own ideas. The whole time he was with us one could sense in him the power of God.

(continued on p. 142)

The Response to Elder Tavrion

THE LIFE of Archimandrite Tavrion published in *The Orthodox Word*, no. 96, evoked for tbe most part a positive response: readers on the whole, judging from their comments to the editors, accepted it in the way it was intended to be read—as an inspiring example of genuine Orthodox courage and spiritual life in the almost impossible conditions of Soviet life. The accompanying articles, "What Does the Catacomb Church Think?" and especially the "Catacomb Epistle of 1962," set forth a position of uncompromising non-acceptance of the betrayal of the Moscow Patriarchate and refusal to have communion with it, while at the same time showing pastoral concern for the priests and faithful who try their best to be Orthodox even in the Moscow Patriarchate, where they find themselves by force of circumstances.

Some readers, however, noting that Elder Tavrion was a priest of the Moscow Patriarchate, interpreted the publication of his life as a betrayal of the Catacomb Church and as a total reversal of our stand with regard to the Moscow Patriarchate; and because the life of Elder Tavrion was sent for publication by Metropolitan Philaret, together with the Metropolitan's note explaining Fr. Tavrion's attempt to stand apart from the betraying policies of the Moscow Patriarchate, some of these readers did not hesitate to express their criticism of

the Metropolitan himself, as if this indicated that he and even the whole Russian Church Outside of Russia had radically changed their opinion with regard to the Russian Church situation. The disturbance created by this criticism reached the Synod of Bishops and resulted in the "Decision" on this controversy which is printed below in this issue, which reaffirms the unchanging position of the Church Outside of Russia and admonishes those who are too quick in their criticism even of their own Metropolitan.

This disturbance (which one may hope is now a thing of the past, after the authoritative statement of the Synod) has served to remind us all that the position of the Church Outside of Russia within the Russian Church as a whole is by no means correctly understood by everyone. The problem is not that this position is really very difficult to understand, but that it is all too easy to oversimplify it and to state, at one extreme, that the betrayal of Sergianism (the compromising position of the Moscow Patriarchate, which has become a slavish tool of Communist purposes) is something unimportant towards which our attitude can change with time; or, at the other extreme, that the Moscow Patriarchate is entirely fallen away from Orthodoxy and is without grace and its fate is of no more interest to us than that of any sect in Russia.

Since the cause of this disturbance was the mistaken belief that the Metropolitan, *The Orthodox Word*, and presumably a large part of the Church Outside of Russia had "reversed their attitude" towards the Catacomb Church and the Moscow Patriarchate, let us examine here some of the main aspects of our Church's attitude to the Russian Church situation, comparing statements from the new "Decision" of the Synod of Bishops with other authoritative statements, both within the Catacomb Church and the Church Outside of Russia, and comments made in *The Orthodox Word* over the years from 1965 to the present.

1. The new "Decision" of the Synod states: "The condemnation by our hierarchy of the agreement with the atheists promulgated by the Moscow Patriarchate at the time of Metropolitan Sergius certainly r e m a i n s in effect and cannot be

changed except by the repentance of the Moscow Patriarchate. This policy, which seeks to serve both Christ and Belial, is unquestionably a betrayal of Orthodoxy. Therefore, we can have no liturgical communion with any bishop or cleric of the Moscow Patriarchate.... We can fully approve only that part of the Church in Russia which is called the Catacomb Church, and only with her can we have full communion."

The Orthodox Word has set forth this fundamental position of the Church Outside of Russia (which is identical to the position of the Catacomb Church) year after year. The latest expression of it, the "Catacomb Epistle of 1962," states it in the language of a Catacomb Church representative, and this expression is certainly no less strong in tone than the Catacomb document of ten years ago, "Russia and the Church Today" (*The Orthodox Word*, 1972, no.44). *The Orthodox Word* in its recent article defending Fr. Dimitry Dudko repeated this position once again: "the very principle of 'Sergianism' is a betrayal of Orthodoxy, as Fr. Dimitry has said; this is why the free Russian Church Outside of Russia can have no communion with this jurisdiction.... We have no communion with his hierarchs and even with him (until he becomes free of them)" (no. 92, pp. 122, 137).

2. We have no hope that the church situation in Russia will change in any fundamental way as long as Communism is in power. This admittedly is a private opinion rather than an official position, but it is an opinion widely shared among the clergy and laymen of the Russian Church Outside of Russia, and over sixty years of experience with the Communist regime has only confirmed it. In particular, every "liberalization" in the regime's attitude towards the Church has only been a tactical device within the larger purpose of the total liquidation of the Church.

The Orthodox Word in 1966 stated: "The rescue of the Soviet Church... cannot come from within itself, and most definitely not under Soviet conditions.... Nothing is to be hoped for from any 'changes' within the USSR; the necessary precondition for the healing of the infected organism is the total overthrow of the Communist system. Only then can there

be even talk of a return to normal religious life in Russia" (no. 10, p. 148).

The same thing was repeated in 1981: "The Moscow Patriarchate has not changed and undoubtedly will not change until Communism itself falls in Russia; there is no hope whatever that a return to normal Orthodox church life will occur through the official church"(no. 96, p.22).

3. The "Decision" of the Synod of Bishops states: "The situation of the Church in Russia is without precedent, and no norms can be prescribed by any one of us separately." Despite the uncompromisingness of our stand against the betrayal of "Sergianism," we make no "definitions" about it; in particular, our bishops have refused to make any statement that the Moscow Patriarchate is "without grace" and "fallen away" from Orthodoxy. This position has been set forth many times in *The Orthodox Word* in an uncompromisingly anti-Sergianist article in 1974 (no. 59, pp. 240-1).

This position is very difficult to understand for those who would like the church situation to be "simple" and "black or white." For such people it is incomprehensible how a Catacomb Church zealot like the author of the "Catacomb Epistle of 1962" could recommend that his spiritual children receive communion in a Sergianist church if they can find no Catacomb church, or how a Catacomb priest like Archimandrite Tavrion could join the official church. Not all members of the Catacomb Church, to be sure, would approve such actions: but those who do approve and practice them have in mind only the benefit of their flocks, who might otherwise be deprived entirely of church communion and fall into despair. Such practical questions, in Soviet conditions, cannot always be given categorical answers. The "Decision" of the Synod of Bishops notes positively that "we see some efforts to remain outside the apostate policies of the Patriarchate's leaders in an attempt to attain salvation even in the territory of Antichrist's kingdom."

That at least a part of the Moscow Patriarchate is still regarded by the free Russian Church as not entirely having lost its Orthodoxy may be seen in the 1976 Epistle of the Sobor of Bishops of the Russian Church Outside of Russia, "To the

Russian People in the Homeland, "where the bishops address the courageous priests both of the Catacomb Church and of the Moscow Patriarchate as genuine priests (*The Orthodox Word*, 1976, no. 70, p. 164). Expressing the same view, Bishop Gregory of Manhattan has written: "Those in Russia who are holding fast to Orthodoxy and preaching the truth, not submitting to the influence of outside powers, are not merely our allies, but our brethren in one and the same Church" (*Orthodox Life*, 1979, no. 6, p. 40). Ten years ago *The Orthodox Word* remarked: "As John Dunlop has noted, on the popular level the boundary between the 'official' and the 'catacomb' Church is somewhat fluid. The writings of Boris Talantov testify to the presence of a deep division today within the Moscow Patriarchate between the 'Sergianist' hierarchy with its 'Communist Christianity' and the truly Orthodox faithful who reject this impious 'adaptation to atheism'" (1971, no. 36, p. 38).

Perhaps the best statement on this whole question comes from a leading Catacomb hierarch of the 1920's and '30's, now to be canonized as a New Martyr, Metropolitan Cyril of Kazan. In answer to the ecclesiastical legalism of Metropolitan Sergius, he wrote to him in 1929: "It amazes you that, while refraining from celebrating Liturgy with you, I nonetheless do not consider either myself or you to be outside the Church. 'For church thinking such a theory is completely unacceptable,' you declare; 'it is an attempt to keep ice on a hot grill.' If in this case there is any attempt on my part, it is not to keep ice on a hot grill, but rather to melt away the ice of a dialectical-bookish application of the canons and to preserve the sacredness of their spirit. I refrain from liturgizing with you not because the Mystery of the Body and Blood of Christ would not be actualized at our joint celebration, but because the communion of the Chalice of the Lord would be to both of us for judgment and condemnation, since our inward attitude, disturbed by a different understanding of our church relation to each other, would take away from us the possibility of offering in complete calmness of spirit the mercy of peace, the sacrifice of praise. Therefore, the whole fullness of my refraining concerns only you and the hierarchs one in mind with you, but not the ordinary clergy, and even less laymen" (*The Orthodox Word*, 1977, no. 75, p. 183-4).

4. In accordance with the famous "Testament" of Metropolitan Anastassy, Chief Hierarch of the Russian Church Outside of Russia from 1936 to 1964, a final judgment of the Moscow Patriarchate and the Russian church situation cannot be made now, but must wait for a free Church Council, which can obviously be assembled only after the fall of Communism. The last paragraph of this "Testament" states: "As for the Moscow Patriarchate and her hierarchs, inasmuch as they are in an intimate, active, and well-wishing union with the Soviet power which openly confesses its complete godlessness and strives to implant atheism in the entire Russian people, with them the Church Abroad, preserving its purity, must not have any communion whatever, whether canonically, in prayer, or even in ordinary everyday contact, at the same time giving each of them over to the final judgment of the Sobor (Council) of the future free Russian Church" (*The Orthodox Word*, 1970, no. 33-34, p. 239).

(Some have quoted this passage to indicate the impossibility of our having any contact whatever with priests of the Moscow Patriarchate. It should therefore be noted that Metropolitan Anastassy here points only to the "hierarchs" who are in a "well-wishing union with the Soviet power." The priests and laymen who are bravely protesting against the "Sergianism" of the Patriarchate are clearly in a different category.)

The subject of this future free Council is one that has occupied the thoughts both of the Catacomb Church and the Church Outside of Russia ever since the Sergian Declaration of 1927. In that year Metropolitan Joseph of Petrograd, the first real head of the Catacomb Church, wrote: "In separating from Metropolitan Sergius and his acts, we do not separate from our lawful Chief Hierarch, Metropolitan Peter, nor from the Council, which will meet at some time in the future, of those Orthodox hierarchs who have remained faithful. May this Council, our sole competent judge, not then hold us guilty for our boldness" (*The Orthodox Word*, 1971, no. 36, p. 26).

Similarly, in 1934 Metropolitan Cyril of Kazan wrote: "I firmly believe that the Orthodox Episcopate, with brotherly union and mutual support, will preserve the Russian Church,

with God's help, in age-old Orthodoxy all the time of the validity of the Patriarchal Testament (of Patriarch Tikhon), and will conduct it to a lawful Council" (*The Orthodox Word*, 1977, no. 75, p. 189).

In 1962 the anonymous author of the "Catacomb Epistle" wrote: "We believe that if human life is to continue on earth, then some time there will gather a council which will justify our boldness and will justly evaluate the 'wise policy' of Metropolitan Sergius and his followers who wished to 'save the Church' at the price of her immaculateness and truth" (*The Orthodox Word*, 1981, no. 96, p. 31).

In 1970 the Catacomb authors of "Russia and the Church Today" stated: "We believe that if the world does not perish, sooner or later in liberated Russia there will be a Local Council of our Church, to which the fruits of their labors and exploits for the long period without a Council... will be brought forth by the Moscow Patriarchate and by the persecuted Russian 'Catacomb' Church, to which the authors of this article belong" (*The Orthodox Word*, 1972, no. 44. p. 132).

And in 1971 *The Orthodox Word*, commenting on the writings of Boris Talantov, noted that they "will doubtless be used as testimony at that longed-for Council of the entire free Russian Church, including the Churches of the Catacombs and of the Diaspora, that will finally judge the situation created by the Communist Yoke and Sergianism" (no. 36, p. 38).

5. The "Decision" of the Synod of Bishops states: "Any departure from atheism and 'Sergianism' must be seen as a positive step towards pure Orthodoxy even though it not yet be the opening of the way to ecclesiastical union with us... Our interest in all aspects of religious life in Russia cannot ignore any positive event we see against the background of total apostacy. We should not focus our attention exclusively on those facts which merit unconditional condemnation."

And in fact, the interest and sympathy which the Church Outside of Russia as a whole has shown to such priests as Fr. Dimitry Dudko and Archimandrite Tavrion is by no means a thing of the past few years. This interest and sympathy has been reflected in the pages of *The Orthodox Word* from the very first year of its existence.

The third issue of *The Orthodox Word* in 1965 published an "Appeal" from believers of the Moscow Patriarchate in Pochaev. A number of suffering clergy of the Patriarchate are mentioned, with a special description of "Abbot Joseph... a great man of prayer and our spiritual and bodily physician" (p. 109). This same "Appeal" states that "the Orthodox Church is in great danger... Only the Pochaev monks and a small number of the clergy stand firmly for the apostolic traditions and don't give in an inch to the Antichrist" (pp. 110-111). The editorial comment at the end of this "Appeal" stated: "One must choose: to support, in any way, the puppets of Communism, who serve the ultimate aim of the complete liquidation of religion; or to stand with the persecuted believers" (here, specifically of the Moscow Patriarchate) "who have dared to tell the world what is really happening today behind the Iron Curtain" (p. 114).

The next issue of *The Orthodox Word* in 1965 contained a favorable description of a "Brotherhood of Orthodox Youth" composed of "sons and daughters of the Orthodox Church" which acts because the clergy is not free, but "without making any attempt against the canonical authority of the hierarchs" (no. 4, p. 159).

In 1971 a large part of two issues of *The Orthodox Word* was devoted to the life and writings of Boris Talantov, a layman of the Moscow Patriarchate who mercilessly exposed the betrayal of Sergianism even while believing that the Catacomb Church, while fully Orthodox, was a "sect." In the title of one article about him he is called an "Orthodox confessor," and in the article he is presented as "an inspiring example of Christian courage against overwhelming obstacles" and "a fearless confessor of the holy Orthodox faith" (1971, no. 36, p. 35). Like Fr. Dimitry Dudko, Talantov believed that "because of the corruption and betrayal of the bishops the believers should not disperse to their homes and organize separate sects, but rather preserving unity, they should begin the accusation by the whole people of the corrupt false pastors and cleanse the Church of them" (1971, no. 41, p. 292).

In these years, despite such support shown for courageous members of the Moscow Patriarchate, there were no

protests at all against these articles in *The Orthodox Word*. The articles in recent years on Fr. Dimitry Dudko and Archimandrite Tavrion, and remarks on other courageous priests of the Moscow Patriarchate, are only a continuation of these earlier articles.

Perhaps the most eloquent expression of the sympathy of the free Russian Church for the struggling priests within the Moscow Patriarchate who have spoken out against Sergianism is the statement addressed to them by the Sobor of Bishops of the whole Russian Church Outside of Russia in 1976, in their Epistle "To the Russian People in the Homeland": "We kiss the Cross which you also have taken upon yourself, O pastors who have found the courage and the power of spirit to be open accusers of the faintheartedness of your hierarchs who have capitulated to the atheists, to be fearless gatherers and instructors of those who seek spiritual food—first of all young people. We know of your exploit, we read about you, we read what you have written, we pray for you and ask your prayers for our flock in the Diaspora. Christ is in our midst! He is and shall be!

"The life of the Church continues even under the pressure of atheism, often taking, thanks to the pressure and violence, forms unusual in peaceful circumstances, breaking out through the bonds and chains into the freedom of spirit and the victory of the children of God! With love we follow this process in our Homeland and r e j o i c e over it" (*The Orthodox Word*, 1976, no. 70, p. 164).

The "Decision" of the Synod of Bishops notes that the criticism evoked by the "Elder Tavrion" Article involved "especially those who are not very familiar with the conditions of church life in the USSR." Such critics have failed to notice, as the "Decision" also says, that "the situation of the Church in Russia is without precedent, and no norms can be prescribed by any one of us separately." The attempt to fit the Russian church situation into some standard canonical "norm" that will enable one to dismiss the Moscow Patriarchate entirely as a formal "schism" or even "heresy"—is a mistake.

The "Decision" of the Synod of Bishops is a welcome correction of this m i s t a k e and is a clear sign to us that in

these perilous days our Orthodoxy must not become something narrow, negative, and c r i t i c a l. We must temper the over-logicalness of our Western mentality (which has formed all of us in the modern world, whether we realize it or not) with a loving, pastoral concern for all those who still wish to be Orthodox, despite the terrible conditions of our times and even the outright betrayal of many hierarchs.

A young priest of the Greek Archdiocese in America, before his tragic death several years ago, once called *The Orthodox Word* a "conscience of Orthodoxy" today. This is precisely what the Russian Church Outside of Russia could and should be for the Orthodox world today. This church body has maintained its existence now for sixty years in a Russian church situation that is entirely abnormal and in some respects unprecedented in church history. It has done so by means of a kind of church "instinct" which has not betrayed it, and which allows it to maintain its separateness from the betrayal of a large part of the Orthodox Church leadership today without losing contact with the still living conscience of the sound part of the Orthodox clergy and faithful in many jurisdictions.

This church instinct is by no means blind, but is quite capable of discerning mistaken attitudes even in the suffering faithful for whom our Church is at pains to show such support. Thus, in an open letter to Father Gleb Yakunin, a courageous and self-sacrificing priest now suffering ecclesiastical suspension and cruel imprisonment in Russia for his defence of believers' rights, Metropolitan Philaret not long ago found it necessary to point out this priest's mistaken support for the Roman Catholic religious literature being sent into Russia, poisoned as it is by false teaching and heresy (*Orthodox Russia*, June 28, 1979, pp. 1-2). Likewise, *The Orthodox Word* in 1966 criticized the false "ecumenical" and "Berdyaevan" views of the famous open letters of the two Moscow priests (no. 10, pp. 145-148). Such criticism, it is true, must be charitable and take into account the poverty of the Orthodox literature available in Russia; one very conservative emigre, Eugene Vagin, has pointed out that often pseudo-O r t h o d o x writings like those of Berdyaev are almost all that is available to a sincere Orthodox s e a r c h e r, and the mistakes such a

searcher might make under their influence can be corrected later on by exposure to sounder Orthodox texts. In our freedom, we are able to help with this process of correction, but we must do so with patience and love, expecially bearing in mind that we in the West are exposed to the ravages of a different spiritual infirmity—the Western passion for over-logicalness and "super-correctness" which makes us want to "define" church matters more precisely than our abnormal conditions will allow.

In such conditions we should keep more often in mind the prophetic words of the last testament of Metropolitan Benjamin of Petrograd (Martyred in 1922): "Now we must put off our learning and self-opinion and give way to grace." It is this grace, and not our calculations and definitions of it, that has preserved the Russian Church in this frightful century of its worst trial, and it is nothing else that will yet preserve it until the calling of the free Council that one day, as we all hope, will at last bring peace and order to church life.

The Decision of the Synod of Bishops

The following document is printed at the request of the Synod of Bishops and Archbishop Anthony of San Francisco. The editors of The Orthodox Word *are entirely in agreement with it and pray that it will cause an end to discord in the Church.*

On 12/25 August, 1981, the Synod of Bishops of the Russian Orthodox Church Outside of Russia heard the report of the President of the Synod of Bishops on the following matter: the appearance of an article about Archimandrite Tavrion published in issue number 96 of *The Orthodox Word* has caused great consternation among some readers, especially those who are not very familiar with the conditions of church life in the USSR. In my covering letter to the editor of the magazine (which was not intended to be published with the article), they saw what they believed to be a kind of approval of the dual position taken by the late archimandrite rather than the simple forwarding of some interesting, informative material. Archimandrite Tavrion, after long years of imprisonment as a member of the Catacomb Church, somehow came to join the Moscow Patriarchate while never sharing its policies. None of us has ever had any relations with him. We only know that he advised those of his spiritual children leaving the USSR and going West to join the Russian Orthodox Church Outside of Russia. It is also known that when talking to his spiritual children, he condemned the political subservience of the Patriarchate to the atheistic authorities. His pastoral and spiritual methods were rather unusual. In the favorable description of his life written by

his spiritual daughter, some readers found not only the fact that he brought people into the Church, but they also suspected us of approving his compromising attitude toward the Church. This is not true.

The condemnation by our hierarchy of the agreement with the atheists promulgated by the Moscow Patriarchate at the time of Metropolitan Sergius certainly remains in effect and cannot be changed except by the repentance of the Moscow Patriarchate. This policy, which seeks to serve both Christ and Belial, is unquestionably a betrayal of Orthodoxy. Theretore, we can have no liturgical communion with any bishop or cleric of the Moscow Patriarchate. But this does not prevent us from studying with love and sorrow the religious life in Russia. In some cases we see a complete collapse while in others we see some efforts to remain outside the apostate policies of the Patriarchate's leaders in an attempt to attain salvation even in the territory of Antichrist's kingdom (as in the case mentioned in Canon II of St. Athanasius), and bearing in mind the words of our Saviour that by a hasty judgment one might root up the wheat along with the tares (Mat. 13:29). Under varying circumstances, the venom of sinful compromise poisons the soul in varying degrees.

As the free part of the Russian Church, we can fully approve only that part of the Church in Russia which is called the Catacomb Church, and only with her can we have full communion. Yet any departure from atheism and "Sergianism" must be seen as a positive step towards pure Orthodoxy even though it not yet be the opening of the way to ecclesiastical union with us. Beyond this, our present evaluation and judgment cannot proceed, due to lack of information. However, our interest in all aspects of religious life in Russia cannot ignore any positive event we see against the background of total apostasy. We should not focus our attention exclusively on those facts which merit unconditional condemnation.

In light of this, the life and activity of the late Archimandrite Tavrion was an interesting phenomenon. And tor this reason, I found his biography worthy of attention and publication while certainly disapproving his membership in the Sergian church organization. This was apparently misunderstood by some readers: I was not offering his example as worthy of imitation.

RESOLVED: To take into consideration the report of the President of the Synod of Bishops and, sharing his opinion, to publish his account in the religious press. At the same time, the Synod ot Bishops deems it necessary to remind its flock that tirst of all, we must strongly uphold

our own faith and exercise our zeal in the authentic life of the Church under the conditions in which God has placed each one of us, striving towards the salvation of our souls. Due to insufficient information, deliberations about the significance and quality of various events in Russia do not at present provide adequate guidance for the faithful. Indeed, in the majority of cases these deliberations cannot serve as instruction but must rather be regarded as personal opinions.

The Synod of Bishops is grieved by the reaction to the article about Archimandrite Tavrion and the hasty conclusions which some zealous believers, and even some clergymen, have drawn. Mutual love and concern for Church unity, which is especially necessary in times of heresy and schism, require from each of us great caution in what we say. If no one is supposed to condemn his neighbor in haste, even more care is demanded where our own primate is concerned. Rash implications about his allegedly unorthodox preaching as well as open criticism in sermons reveal a tendency towards condemnation and division which is unseemly in Christians. The Apostle said, "Who art thou that judgest another man's servant?" How much more appropriate might it be to say, "Who art thou that judgest thy metropolitan?" Such an attitude, which can easily develop into schism, is strongly censured by the canons of the Church, for it shows willful appropriation by clerics of the "Judgment belonging to metropolitans" (Canon XIII of the First-and-Second Council). Everyone must be very careful in his criticism, particularly when expressing it publicly, remembering that "Judgment and justice take hold *on thee*" (Job 36:17). If, contrary to the apostolic teaching about hierarchical distribution of duties and responsibilities, all the clerics and laymen were to supervise their hierarchs (I Cor. 12:28-30), then instead of being a hierarchical Body of Christ, our Church would turn into a kind of democratic anarchy where the sheep assume the function of the shepherd. A special grace is bestowed upon bishops to help them in their work. Those who seek to control their bishop should be reminded of Canon LXIV of the Sixth Ecumenical Council which quotes the words of St. Gregory the Theologian:

Learning in docility and abounding in cheerfulness, and ministering with alacrity, we shall not all be the tongue which is the more active member, not all of us apostles, not all prophets, nor shall we all interpret.

And again:

Why dost thou make thyself a shepherd when thou art a sheep? Why become a head when thou art a foot? Why dost thou try to be a commander when thou art enrolled in the number of the soldiers?

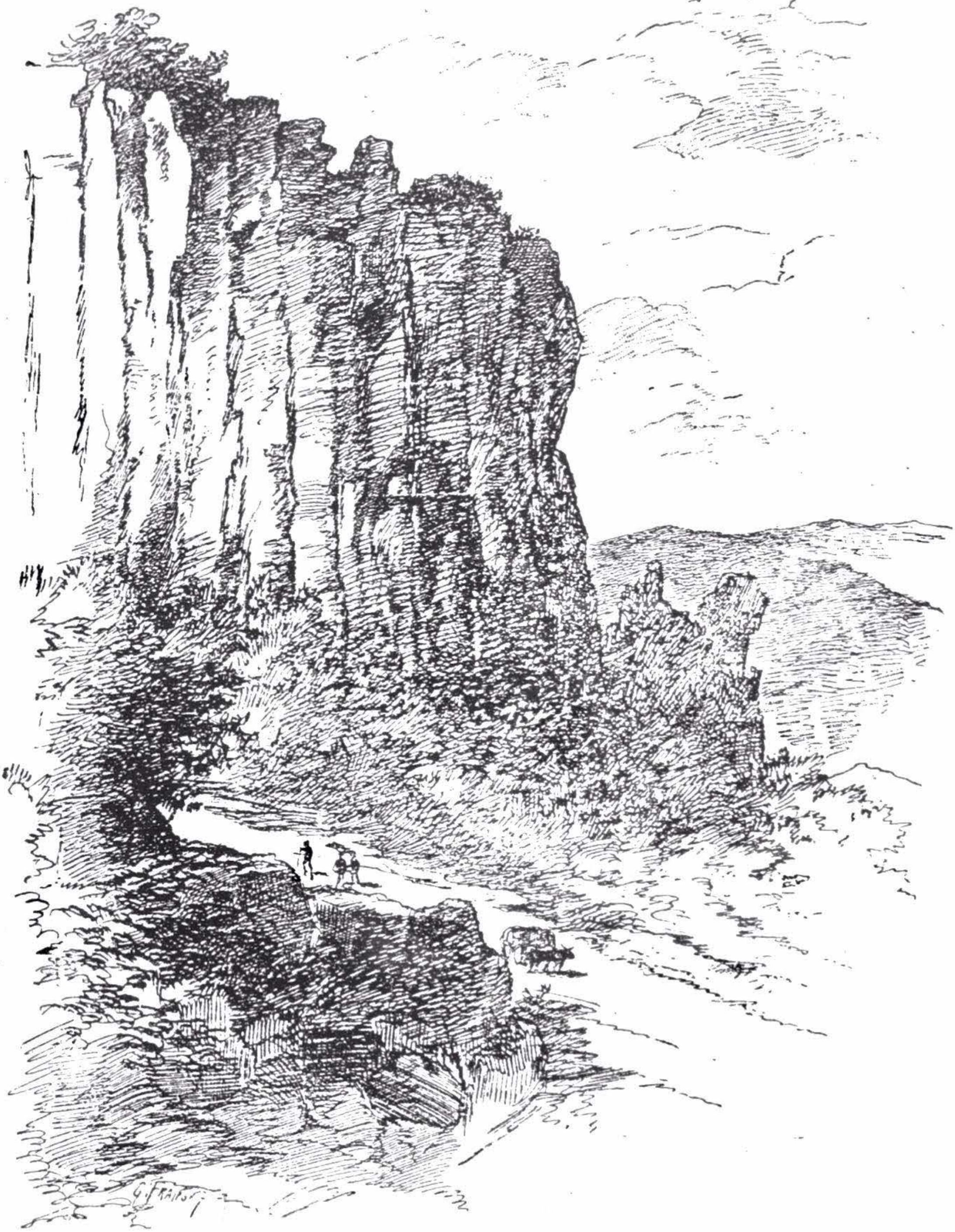
The canon ends with the following words:

But if anyone be found weakening the present canon, he is to be cut off for forty days.

The situation of the Church in Russia is without precedent. and no norms can be prescribed by any one of us separately. If the position of the Catacomb Church would change relative to its position in past years, any change in our attitude would have to be reviewed not by individual clergymen or laymen but only by the Council of Bishops, to which all pertinent matters should be submitted.

The above decision must be published and a copy of it forwarded to the Secretariat of the Council while the diocesan bishops should give instructions, each in his own diocese, to the clerics who have too hastily voiced their opinion.

ARCHIMANDRITE TAVRION, LAST ELDER OF
GLINSK MONASTERY



A CLIFF OF THE AUVERGNE (ORGUES de BORT) SIMILAR TO THE ONE ON WHICH ST. CALUPPAN STRUGGLED.

VITA PATRUM

(THE LIFE OF THE FATHERS)

by SAINT GREGORY OF TOURS

Chapter XI

SAINT CALUPPAN THE RECLUSE, CLIFF-DWELLER OF THE AUVERGNE

The poverty of this world always opens the door of the heavenly palace, and not only does it dispose for this dwelling those who are attached to it, but it also makes glorious in the world those who are glorified by miracles. So it is that the chains which we carry in this earthly prison open to us the entry-way of paradise, and our soul, which is found in association with the choir of angels, is transported with a holy lightness into eternal rest. Accordingly, let us not pass over in silence what we know for truth about the blessed recluse Caluppan.

1. From the beginning of his life he always sought the happiness one gains by obedience to the Church, and he found it; having retired to the monastery of Meletense in Auvergne, he conducted himself there with great humility towards his brethren. He observed such an excessive abstinence that, being weakened by it, he could not fulfill the daily work along with the other brethren, and therefore, following the custom of the monks, they reproached him soundly, the superior especially, saying, "He who does not choose to work does not deserve to eat" (cf. II Thes. 3:10). Thus finding himself every day the butt of these reproaches, he cast his eyes on a valley situated not far from the monastery, in the middle of which rose a crag, more than five hundred feet high and completely isolated from the neighboring mountains. A watercourse traversed this valley, gently bathing the foot of the rock.

It was in an opening of this rock, which had formerly served as a retreat from the invasion of enemies, that the holy hermit retired and

established his abode, which is now reached by a very steep ladder; for this place is so difficult of access that the wild beasts themselves reach it only with difficulty. There he built a little oratory where, as he was accustomed to relate to us with tears, snakes would often fall on his head and coil around his neck, filling him with fear. Now since the devil passes himself off in the form of this sly animal, it is not to be doubted that it was he who was offering him these snares.

When he remained unmoved despite this and did not stir from the touch of the little snakes, one day two dragons of huge size came towards him and stopped at a certain distance. One of them, stronger than the other, who was to my thinking the chief of all temptations himself, lifted up his breast and raised his mouth even with the blessed one's mouth, as if he had wanted to say something to him. The Saint was so frightened that he became stiff as bronze, not being able at all either to move a limb or to raise his hand to make the sign of the Cross. And after they had both long remained silent, there came into the Saint's mind to say the Lord's Prayer in his heart if he could not move his lips. While he was doing this in silence, his members, which had been chained by the art of his enemy, little by little loosened, and when he felt his right hand free, he made the sign of the Cross against it, saying, "Are you not he who cast the first man out of paradise, who reddened a brother's hand with his brother's blood, who armed Pharaoh to persecute God's people, and who finally stirred up the Hebrew people to persecute the Lord with a blind fury? Depart from God's servants, by whom you have often been vanquished and covered with confusion! For you have been driven away in Cain and supplanted in Esau; you have been brought to the ground in Goliath; you have been hanged in the traitor Judas; and it is in the Cross itself, wherein the virtue of our Lord has shone, that you have been conquered and hewn down with your powers and dominations. So hide your head, enemy of God, and humble yourself under the sign of the Divine Cross, whose heritage is the Kingdom of Christ."

While the Saint was saying these and similar things, and while at each word he made the sign of the Cross, the dragon, vanquished by the power of this emblem, went away in abasement into the depths of the earth. But while these things were taking place, the other serpent insidiously coiled about the Saint's feet and legs. Seeing it about his feet, the holy hermit prayed and ordered it to withdraw, saying, "Go back, satan; in the name of Christ, you can no longer do me any harm." It

withdrew to the mouth of the cave, making a terrible racket with its lower parts, and filled the cave with such a stench that it was impossible not to believe that it was the devil. And after that there no longer appeared to the Saint either serpent or dragon.

2. He was assiduous in the work of God and did nothing else than to read or pray, and even when he took a little nourishment he continued to pray. From time to time – although rarely – he fished in the river, and when he desired it, fish would present themselves immediately by the will of God. For bread, he received only what was sent from the monastery. If some devout person brought him loaves or wine, he sent it all for the feeding of the poor or of those of the monks who asked to receive from him either the saving sign of the Cross or the alleviation of their infirmities; that is to say, to those to whom he had given health by his prayers he also gave to eat, recalling what the Lord said in the Gospel about the crowd he had healed of various maladies: *I will not send them away fasting, lest they faint in the way* (Matt. 15:32).

And I do not think I ought to hide the benefit which the Divine goodness bestowed on him in this place. When someone would bring him water from the bottom of the valley, from a distance of nearly ten furlongs, he prayed to the Lord that it would please Him to cause a spring to arise in the very place where his cell was. Then that heavenly power which formerly made water gush forth from a rock to ease the thirst of the whole people was not lacking to him, for immediately upon his prayer, a spring, welling up from the rock, spread out on the ground and formed rivulets of water on all sides. The Saint, delighted with the gift, hollowed out in the stone a little basin, which served him as a cistern and which held nearly two gallons, in order to save the water which had been divinely given him and of which he received each day only the amount necessary for himself and for the boy who had been given him to serve him.

3. We ourselves came to this place with the blessed Bishop Avitus; and all these things we have related we take, some from the Saint himself, and others from having seen them with our own eyes. He was ordained deacon and priest by the hierarch we have just named. He gave many healthful remedies to those who suffered from various sicknesses. Still, he never went out from his cell to show himself to anyone, but he would stretch out his hand through a little window in order to give his blessing with the sign of the Cross. And if he was visited by someone,

he would approach this window and grant him to pray and speak with him. At last he fulfilled the course of his life in this religious practice, in the fiftieth year of his age, if I am not mistaken, in order to go to the Lord.

NOTES

St. Caluppan died about 575, and is commemorated on March 3rd.

MONK-MARTYR VINCENT

(continued from p. 121)

"The godless authorities who arrested and sent him away from me, treated him peculiarly. It seemed that they feared his sanctity. He was sent, like I was, on 'administrative exile'. Automatically the thought came to me: how would he survive the approaching trials? Father Vincent wrote his elder a letter in the style of a Soviet person—it sounded like nonsense: he asked the elder to bless him to be a pauper. In the Soviet Union there was no place for a pauper. The elder blessed him. I know that the Lord did not abandon his slave. Nor did our parishioners forget him; they sent him parcels of food and other necessary things.

"In 1933 he returned from his first exile and arrived in Kozelsk at the time of the common arrest of the last Optina monks. He was arrested again and exiled to Tashkent. There, in the first month of his exile, according to the authorities, he died from some obscure disease. I know that before he was arrested one of our Kievan monks visited him while he was still in Kozel and told me that he was living in a small cabin that reminded one of a cave. Utter poverty. Deprivation. Yet at that moment he was a rich man—only his riches were not earthly, but heavenly. He was already prepared to die as a monk-martyr

(Continued from inside front cover)

had in mind when he prophesied "Pascha shall be celebrated in summer."

I believe in the coming resurrection of Russia, may she like Lazarus hear the miraculous call of the Almighty – "Come forth." Yet, at the moment, while the reality of Russia is Golgotha, multitudes of the faithful stand in dire need of your fraternal aid in defence of their rights.

One of the most infamous instances of religious discrimination is the refusal to allow prisoners to have religious literature, including the Bible and the New Testament, in their places of confinement. Because of this ban, millions of believers who are confined in camps and prisons in our country are condemned to spiritual starvation. This ban is particularly ruinous to those who are sentenced to lengthy terms of deprivation of liberty. The conditions of confinement of political prisoners and prisoners of conscience, including religious activitists and clergy, are no exception to this rule.

In the current year, lengthy hunger strikes in protest at confiscation of their Bibles have already been declared by Alexander Ogorodnikov (Camp No. 36) and Vladimir Poresh (Camp No. 35). They, like myself, were allowed to have religious literature only while under investigation in prison. In camp, this literature was confiscated.

Now, it is my turn. All the protests I have addressed to various state bodies have resulted in refusal, or have been ignored completely.

In order to draw attention to the crude denial of the right to freedom of conscience to inmates in Soviet prisons and camps, and as a result of the confiscation of my Bible and other religious literature, I intend to commence a fast on 16 September if this literature is not returned to me before that date.

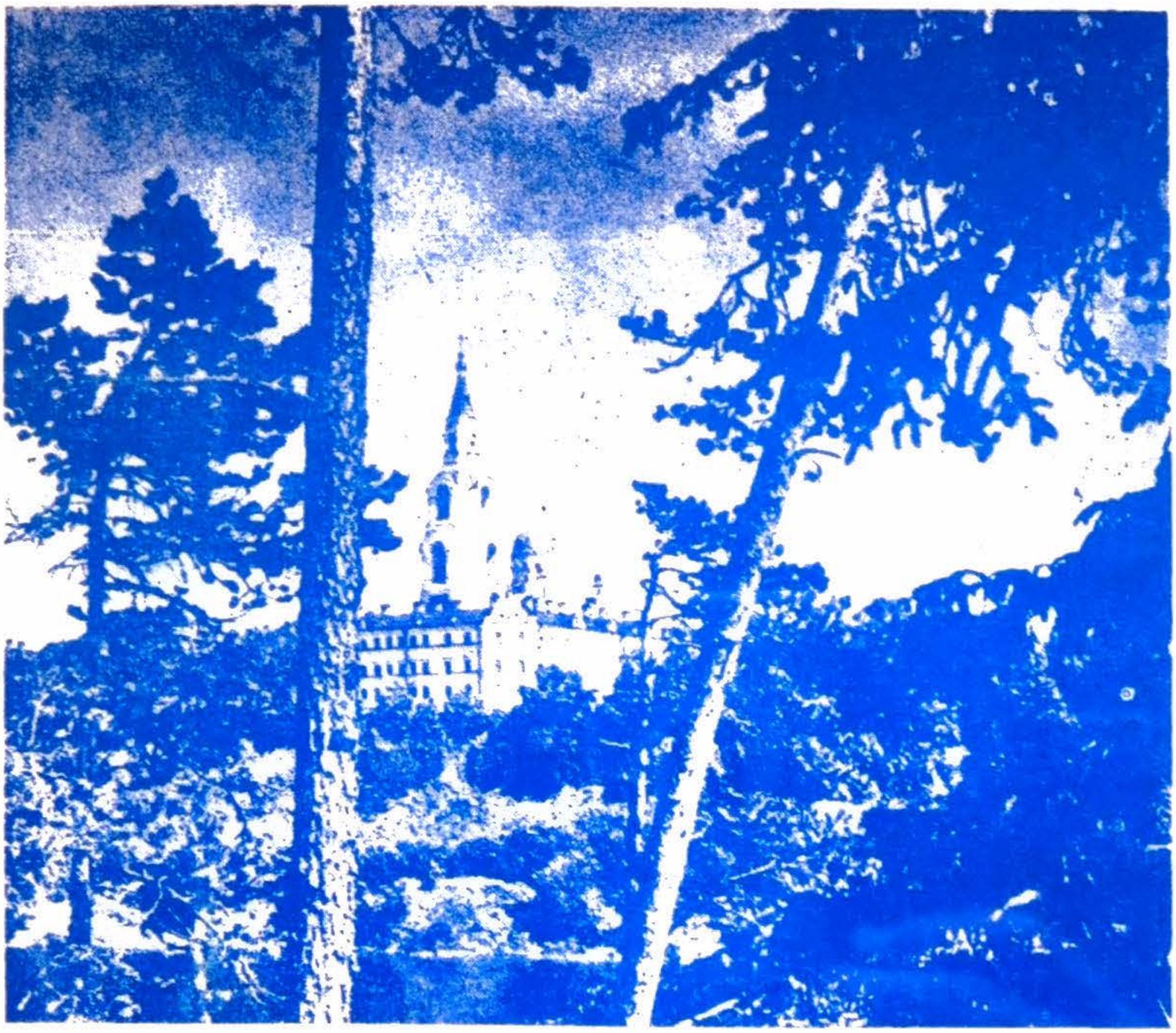
I appeal to you, dear friends, and to all those believers who do not remain indifferent to the lot of persecuted Christians, to support imprisoned believers who are demanding that the Soviet authorities cease to violate their right to freedom of conscience.

We appeal for your prayers and active support.

Priest Gleb Yakunin
Member of the Christian
Committee for the Defence
of Believers' Rights

June 21, 1981
Ural Political Concentration Camp No. 37

A Thousand Years of Valaam



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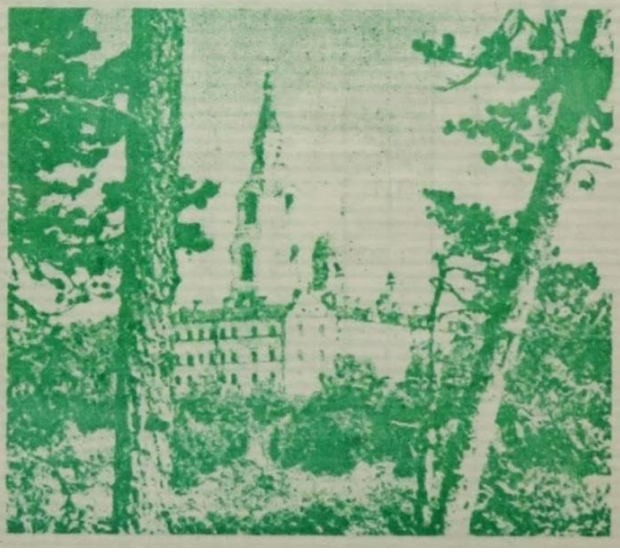

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